THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[Established 1840].

"*This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.*"—I. John 1: 5, 6, 7.

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ANCIENT PROPHECIES FULFILLED.

Discourse Delivered at the Tabernacle, Salt Lake City, Sunday, December 8, 1901, by Apostle Matthias F. Cowley.

My brethren and sisters, in standing before you for a short time I certainly desire your kind support in the exercise of your faith and prayers. I have enjoyed exceedingly well the report of Brother W. B. Dougall. It reminds me of a statement made by Apostle Paul. Speaking on the principle of faith, he said, "By it the Elders obtained a good report." Brother Dougall has not only borne a good report of the goodness of the Lord in the bestowal of His Spirit upon him, but he has brought a good report of the people and given us such an understanding of conditions in the land where he has labored that the listeners here must have been imbued with an additional testimony concerning the divinity of this work.

In the early commencement of this work the Prophet Joseph Smith made a statement that the Gospel as revealed to him would yet revolutionize the world. I believe that if the exact facts were known relative to the religious sentiment of the Christian world, it could be proven that from the proclamation of this work by the Prophet Joseph Smith, there has been a stronger disposition than ever before on the part of the world to turn aside from the old established theories of the churches, and an earnest desire in the hearts of

the honest to receive more truth than they had enjoyed. In this connection I am reminded of a very striking incident in the history of this work. The Lord made a promise unto the ancients, which was to be fulfilled in the last days, that Elijah the Prophet should visit the earth. You will find it recorded in the 4th chapter of Malachi, and I believe I will read it. First, let me say that these predictions of the Jewish prophets antedating the coming of the Messiah were largely directed to the last days. While the predictions are very definite concerning the first coming of the Messiah and the atonement that should be wrought out by Him, they are just as plain and positive concerning the remarkable events that should transpire before His second coming. This chapter is as follows:

"For behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

"But unto you that fear my name shall the Son of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

"And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

The Savior prophesied concerning the last days that men's hearts would fail them for fear, because of what should come to pass upon the earth. When He said that before His coming kingdom should rise against kingdom, nation against nation, and there should be perplexity in the hearts of men, He remarked, "Except those days should be shortened, there should no flesh be saved."

The Apostle Peter makes a striking reference, recorded in the 3rd chapter of Acts, to a prophecy delivered by Moses, and to be found in the 18th chapter of Deuteronomy, which reads as follows:

"The Lord said unto me (Moses), They have well spoken that which they have spoken.

"I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

"And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

The Apostle Peter quoted this prediction, with this change:

"And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people."

THE GREAT APOSTASY.

But Peter does not show that this prophecy received its fulfilment at the first coming of the Messiah; for at that coming they had power to reject Him. Even the house of Israel did not repent and turn unto the commandments given through the Savior of the world. But there was to come a time when He should come in power and great glory; when He should come suddenly unto His temple, as stated in the third chapter of Malachi. At that time "who may abide the day of His coming? and who shall stand when He appear-

eth? for He is like a refiner's fire, and like fuller's soap; and He shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." This prophecy was not accomplished in the days of the Messiah, and I might connect with that some more. You remember the glorious prophecy of Daniel, found in the second chapter of his book, where he stated that in the days of certain kings, which he had described as kings that should grow out of the Roman empire, likened unto the legs of the image which Nebuchadnezzar had seen in a dream, and which the astrologers and the soothsayers, being destitute of the Spirit of God, were absolutely incompetent to interpret, "in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." It is also likened unto a stone cut out of the mountain without hands, which should roll forth until it should fill the whole earth. This prophecy was not fulfilled in the days of Jesus. He himself said to the Jews, after referring to their rejection of the Messiah, "Therefore I say unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof," thus showing that the kingdom of God as established by the Savior in that day was to be taken from them and given to another people. To this the Apostle Paul bears witness when he said, in addressing the Jews: "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." He became the great Apostle to the Gentiles. The Gospel was taken from the seed of Judah, and it spread abroad in southern Europe and throughout Asia Minor. But it did not continue with them; for, as the Apostle Paul stated to the Romans, "If God spared not the natural branches, take heed lest he also spare not thee." He warned them that they were following after the example of unbelief, as had the Jews before them, and showed them the consequences. He predicted that there would be a falling away among them. You will find recorded in the 20th chapter of Acts that when he was in the city of Miletus he called for the Elders of the Church at Ephesus, and he said unto them:

"Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

"Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

One of the perverse things which they were teaching was that the day of the coming of the Messiah was near at hand. Paul, in writing to the Thessalonians upon this subject, says:

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

"That ye be not soon shaken in mind, or be troubled, neither by spirit nor by word, nor by letter as from us, so that the day of Christ is at hand.

"Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."

FALLING AWAY PREDICTED.

There was to come a falling away first, and that implies a turning aside from, and a subverting of the simple principles that had been enunciated by the Messiah, and a turning away from the organization of the Church as He had established it upon the earth.

We may turn to the words of the Apostle John upon the Isle of Patmos, when the voice of the Almighty called him and said, "Come up hither, and I will show thee things which must be hereafter." In that glorious vision he saw the last days and the manifestations of the power of God among the children of men. But before that great and glorious day he saw that there should be a falling away. In the very first part of his Revelation is a warning to the seven churches in Asia. He commanded them to repent and do their first works over again or the Lord "will come unto thee quickly, and will remove thy candlestick out of his place." In the 13th chapter of that inspired apocalypse, John says concerning the great beast, which we understand to represent the Roman empire, "And it was given unto him to make war with the Saints, and to overcome them; and power was given him over all kindreds, and tongues and nations."

These predictions are plain, both in the Old and New Testaments, regarding the apostasy from the everlasting covenant, as expressed by the Prophet Isaiah in the 24th chapter of his writings. You may trace this unchangeable fact in the history of the world from the days when the Apostles were destroyed. There has been a contention among the children of men respecting the doctrines of the Gospel and the prophecies of the Holy Scriptures, due to the fact that mankind have not been guided by that spirit of inspiration and revelation which inspired the ancient Apostles of the Lord Jesus Christ. All along through the ages since the Apostles fell asleep there have been theologians who have had sparks of inspiration to discern the condition of the religious world, and they have had the courage to stand up and declare that the world was without the true Gospel of Jesus Christ. Roger Williams, the pastor of the oldest Baptist church in America, (and his old church still stands in Providence, Rhode Island), stood up and declared that he had not authority to preach the Gospel and he resigned his pastorate, but said that the Gospel would yet be restored to the earth in its purity and power. John Wesley, in his ninety-fourth sermon, stated that the reason the signs did not follow the believers was not, as vulgarly supposed, because they were no longer needed, but because "the Christians have turned heathen again, and have only a dead form left." We have several of Wesley's hymns in our collection; for I want to say that the Latter-day Saints believe in all truth. "Truth is truth where'er 'tis found, whether on Christian or on heathen ground." Where there have been sparks of inspiration, whether uttered in poetry or in any other manner, we have adopted them; for we say that Christ is the light and life of the world, and that there are good people in all the denominations of Christendom, and there are good people outside of Christendom. We have in this hymn book from which we sing the praises of the Almighty, hymns from what is called "Wesley's Collection," and one of them expresses the sentiments of the author regarding the condition of the Christian world. I will read a few verses from it. It refers to the ancient Saints of God, the importance of divine authority,

and the necessity of that authority being continued upon the earth in order that men may enjoy the blessings of eternal life. It says:

Meek, simple followers of the Lamb!
They lived and spake and thought the same;
They joyfully conspired to raise
Their ceaseless sacrifice of praise.

There was no speculation among them in regard to the things of God. They thought and spake the same, because they had been baptized by one Spirit into one body. They were not led by the speculative theories of men, but they were united, because the Holy Ghost was the source of their inspiration and knowledge concerning the things of God.

With grace abundantly endued,
A pure, believing multitude,
They all were of one heart and soul,
And heavenly love inspired the whole.

Oh, what an age of golden days!
Oh, what a choice, peculiar race!
Washed in the Lamb's all-cleansing blood,
Anointed Kings and Priests to God.

Where shall we wander now to find
Successors they have left behind?
The faithful whom we seek in vain,
Are 'minished from the sons of men.

Ye different sects, who all declare,
'Lo, here is Christ!' or 'Christ is there!'
Your stronger proofs divinely give,
And show me where true Christians live.

This poem was not inspired and written by a Latter-day Saint, but by a man who had not received the light of the Gospel, a man who had not received the authority of the Holy Priesthood, nor the ministration of holy angels; but a man who was honest in his expressions concerning the condition of the religious world.

[TO BE CONTINUED].

PRESIDENT LYMAN'S TOUR.

LETTER No. 4 comes from Jaffa, Syria, under date of February 27, 1902, and is as follows:

At last we are in the Holy Land. After a week of anxious waiting and delay we set foot again on solid ground yesterday morning. From Port Said we took the steamer *Rahmanieh* of the Khedivial Line, an Egyptian company, on the 19th inst., bound for Syria. The vessel was crowded to its capacity with passengers. On account of quarantine being established in the Syrian ports against Egypt, it was necessary for us instead of going direct to Jaffa, as our intention was, to sail for Beyrouth, the quarantine station, and there remain four days. Upon our arrival there, after thirty hours' travel, anchor was dropped in the open, unprotected harbor, and we settled down to pass the time as profitably and with as little restlessness as possible. Before us lay the beautiful city of Beyrouth, set on a hill, affording thereby a fine view of its interesting, Oriental houses surrounded by grass and trees. It was a promised land to be seen from afar, but upon which we were not permitted to set foot. To the left, north, and stretching in that direction along the coast as far as the eye could reach, the grand, rugged Lebanon mountains appeared, their tops in the clouds. Villages could be seen on some of the highest ridges, looking very picturesque, and seeming almost inaccessible. As the clouds cleared away we saw the snow-covered summits of two mountains, the highest

of the range, one, Jebel Fumm-el-Mizab, 10,049 feet above the level of the Mediterranean. It was from this range that Hiram, King of Tyre, obtained the fine cedars for the building of Solomon's Temple, and it can very well be that it was just in this vicinity that they were brought to the coast to be shipped.

On the last day of quarantine permission was obtained from the port authorities to anchor in the inner harbor. The following afternoon, the 25th, we weighed anchor, passed various vessels in quarantine, among them the great steamship *Augusta Victoria* loaded with tourists, and sailed down the coast. During the night, as a strong wind was blowing and a heavy swell was on the sea, it became a serious question whether it would be possible to land us at Jaffa on the following morning, or whether we should be taken on to Egypt. The morning broke with even less promise, as the vessel was pitching and rolling greatly, and small boats, by which it would be necessary to land, could hardly withstand such motion safely. Just as we anchored at Jaffa, however, the wind calmed though the swell of the sea continued. We could see the surf breaking heavily on the shore. In answer to signals from the ship heavy boats put out but were driven back. After much exertion they were finally able to get into the open sea. As they rowed toward us they were tossed about like eggshells, though of considerable size and with two men to each of the eight oars. But the Jaffa boatmen are noted for their dexterity. The mail was taken off first in a boat, and in the midst of the tossing and excitement one man went overboard but was hauled up again unceremoniously. Each boat was rowed to the gangway and the baggage of those going in it tossed in first, the passengers following, being pushed and pulled down the stairway and then swung into the boat. At times in the heavy sea the vessel would be raised on the crest of a wave while the boat was in a trough, just as someone was being let down, and the spectacle was presented, serious at the time but very amusing in retrospect, of a frantic passenger dangling in mid-air. Besides, there was danger of the ship striking and crushing the boats. Finally we got away toward the shore, the men singing as they rowed. It required skill to keep the boat against the waves rather than sideways, but, as it was, one heavy roller broke over and wet us. A great crowd was on the landing. Here we gladly met President Albert Herman of the Turkish Mission who had been anxiously awaiting our coming. From now on we are under his safe guidance.

Jaffa is mentioned in the Scriptures as Joppa. It was here that the floats of cedar timber from Lebanon were landed for transport to Jerusalem; and Solomon's harbor, where ancient Phœnician anchors, etc., have been found, now a green field, was pointed out. From here the Prophet Jonah, endeavoring to escape from the Lord, set sail for Tarshish, and tradition has it that the great fish brought him back and landed him safely on shore. We visited the tomb of Tabitha, whom Peter raised from the dead (Acts 9: 36). It has recently been excavated and found to contain recesses cut in the rock for several bodies. The floor is of ancient mosaics. Over the tomb the Russian church has built a monument. Tabitha's spring with sycamore and cypress trees is near by, where she used to come every day to make clothing for the needy. Joppa is probably most noted, however, for the visit and remarkable

vision of Peter regarding the bringing of the Gospel message to the Gentiles, and especially to Cornelius. There is some uncertainty regarding the location of the house of Simon the tanner, but the one we visited is now generally considered to be the very place. It is a Mohammedan mosque by the seaside, and its appearance would warrant the belief that it is ancient enough. The great stone vat of the tanner is shown, and stone steps lead from the court up the side of the house to the flat roof where Peter went to pray. From the roof, the street along which the messengers from Cornelius came is visible. A fine view of the Mediterranean is obtained.

Jaffa is a city of about 36,000 population, two-thirds of whom are Mohammedans, the remainder being Jews and Christians. The streets of the old city set upon a hill, are narrow and winding, and mount and descend in steps. The scenes of all Oriental towns are here presented, the bazaars being of principal interest. This region is famous for its large, luscious oranges, and in driving about the environs yesterday we passed great orchards, on either side, of orange and lemon trees, on many of which the fruit is now ripening. There are German and Jewish colonies situated at this place which cultivate this crop extensively, and the first-named especially are prospering.

This afternoon we take train to Jerusalem.

SYLVESTER Q. CANNON.

THE PLACE OF EGGS IN THE DIET.—Eggs are used in nearly every household in some form or another in varying amounts. From the results of the numerous dietary studies made under the auspices of the Office of Experiment Stations of the United States Department of Agriculture and by the agricultural experiment stations, it has been calculated that on an average eggs furnish 3 per cent. of the total food, 5·9 per cent. of the total protein, and 4·3 per cent. of the total fat used per man per day. Cheese was found to furnish 0·4 per cent. of the total food, 1·6 per cent. of the total protein, and 1·6 per cent. of the total fat; while the milk and cream together furnish 19·9 per cent. of the total food, 10·5 per cent. of the total protein, and 10·7 per cent. of the total fat. Milk and cream together also furnish some carbo-hydrates, while eggs and cheese furnish no appreciable amount of this group of nutrients. Considering some of the common meats, beef and veal together were found to furnish 10·3 per cent. of the total food, 24·6 per cent. of the total protein, and 19·5 per cent. of the total fat. The corresponding values for mutton and lamb together were 1·4, 3·3 and 3·8 per cent. It will be seen that, judged by available statistics, eggs compared favorably with the more common animal foods, as regards both the total food material and the total protein and fat furnished by them in the average daily dietary.—*British Food Journal.*

ONE of the most deplorable traits a person can manifest is to pry into the private affairs of others, in order to make unkind remarks, or to interfere maliciously, thus breeding mischief and disaster. What terrible evils have been wrought by gossiping tongues! What loving hearts have been estranged—homes broken up—and bitter sorrows felt through the workings of busybodies!

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 13, 1902.

EDITORIAL.

AN IMPORTANT AND SACRED INSTITUTION.—The Sacrament of the Lord's Supper is one of the most sacred institutions in the Church of Christ. Indeed, it may be said that there is none which means so much to the true worshipper before the Lord as that of witnessing our remembrance of Him through partaking of the emblems of His broken body and shed blood. To the Latter-day Saints it is an all-important feature of religious worship, and by those who truly sense and realize its importance, is lived up to with scrupulous precision as the means whereby they may manifest before the Lord their devotion and integrity to His cause.

It was at a most critical period of His existence that Christ broke bread with His disciples. He realized that His time had fully come, and as if to make His departure more impressive He desired that He might eat the Feast of the Passover with His brethren. "And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, with desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not eat any more thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." Thus the Sacrament of the Lord's Supper was instituted, a simple feature of religious worship but with a significance far beyond what is most generally understood.

Many and varied are the notions and ideas prevalent concerning the partaking of the Sacrament; but as in divers other respects it has remained for the Church of Jesus Christ of Latter-day Saints to give to the world the most reasonable definition of its import and significance yet published to mankind. The doctrine of transubstantiation, or the belief that the Sacramental elements undergo a change to the actual body and blood of Jesus Christ, is one that has been largely adhered to for generations; but like a great many other theories and dogmas with which modern Christendom is sorely afflicted, it i without warrant of authority, and is so foreign and adverse to the simple teachings of the Master, as to have become repulsive to those conversant with divine truths.

In a revelation given through the Prophet Joseph Smith in 1830, the Lord said it was expedient that the Church meet together often to partake of bread and wine in remembrance of the Lord Jesus. And the Elder or Priest administering it should call upon the Father in solemn prayer, saying:

O God, the eternal Father, we ask thee in the name of thy son Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them, that they may always have his Spirit to be with them. Amen.

Likewise in this manner were they to administer the wine:

O God, the eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them; that they may witness unto thee, O God, the eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.

A careful perusal of these prayers will leave no room for doubt in the mind of the honest seeker after truth, as to the intended significance of this feature of religious worship. The words employed are clear and plain, so clear, in fact, "that a wayfaring man though a fool need not err therein." Here the Lord distinctly states what the Sacrament was instituted for; first, in remembrance of His sufferings upon the cross, and as a witness unto the Father that they are willing to take upon them the name of His Son, always remember Him, and keep His commandments which He has given them. There is nothing here which would indicate for one moment that they were actually to partake of His broken body and shed blood. The bread and wine were simply emblematic of these, and were taken "as a witness" that they had not forgotten the atonement so graciously wrought out for them on Calvary's Cross.

Such a definition of this beautiful commemorative ordinance cannot but appeal with force to all who see aright; for it dispels the clouds of mysterious darkness, and opens up the way to a comprehension of Divine purposes. The pomp and ceremony usually attending this ordinance, destroy the heavenly simplicity which characterized its institution, and rob it of the beauty so strongly uppermost in all the works which Christ performed. And these innovations have done more, perhaps, to bring religion to what it is to-day than any other cause to which present conditions may be attributed.

As touching specifically the administration of the Sacrament in this day, the Lord said through the Prophet Joseph in 1830:

For, behold, I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory; remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins: Wherefore, a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies: Wherefore, you shall partake of none, except it is made new among you; yea, in this my Father's kingdom which shall be built up on the earth.

The wisdom of this instruction will be clearly seen; and it explains the substitution of water for wine by the Church of Jesus Christ of Latter-day Saints. Of course, where pure wine of the grape of the vine can be had, this

may be used, but at present water is administered instead. In the Church of Christ those who are in transgression are not permitted to partake of the Sacrament, as the Lord has commanded that such should first make reconciliation, declaring that whosoever eateth and drinketh His flesh and blood unworthily, eateth and drinketh condemnation to his own soul.

We cannot emphasize too strongly the great need for strict attention to this feature of our most holy faith. By it we manifest our continued willingness to serve the Lord, and make covenant with the Father that we will keep His commandments, and do aught else that may be required at our hands for the upbuilding and advancement of His kingdom upon the earth. Knowing as they do the great importance of this ordinance, the Latter-day Saints should be among its most firm adherents, never resting satisfied until they can partake of the Sacrament every Sunday. It is a faith-promoting feature of our worship, and a renewer of blessings upon our heads that cannot come in any other way. Besides, the Lord has commanded it, and no true member of His Church can afford to disobey His word, or, in the very least, disregard His instructions.

Good Times Ahead.—The Grimsby Conference, scheduled to take place at Hull on Sunday next, marks the firing of the first gun in a campaign which promises to be both vigorous and beneficial. It means the opening of the season's work by the Church of Jesus Christ of Latter-day Saints, which, in the British Isles, is represented by a corps of energetic young men and women as missionaries, and not a few honest-hearted souls who have become adherents to that faith. This Church preaches and teaches the pure Gospel of Jesus Christ shorn of all "improvements" and innovations, and declares openly and to all the world that herein lies the salvation of humankind; that, as the Scriptures have it, "there is none other name under heaven given among men, whereby we must be saved" than the name of our blessed Savior, Jesus Christ.

While this work has been going on here for years, the spring of the year is always the signal for renewed effort, as it gives those engaged in the ministry an opportunity of being heard on the street corners, as well as in the halls, and paves the way for the introduction of the Gospel into many a home which otherwise might have been left without. From the present state of affairs we have great hopes for a good harvest the coming season, for the day seems fully ripe for splendid accessions to the fold, due to a reawakening throughout the land, and an increased desire to serve God in the appointed way.

The Conferences alluded to will continue from week to week until all sections of the British Mission have been visited. In the absence of President Lyman, now in the far East, Elder Joseph Eckersley of this office will discharge the duty of traveling from place to place, giving instructions and offering suggestions as conditions warrant and the Spirit of the Lord may direct. Reports to hand indicate good times, and our prayer is that the Lord may bless the seed sown, that it may fall on good soil to the encouragement of worthy servants and to His honor and glory both now and for evermore.

A. B.

Conference reports intended for publication should reach this office not later than the morning of the following Tuesday.

THE steamship *Waesland* of the American Line, sailing from Liverpool to Philadelphia, came into collision with the inward bound Houston liner *Harmonides* on the night of Wednesday, the 5th inst., and went down within an hour. The boats were in a heavy fog and met at a point between Point Lynas and Holyhead on the coast of Wales, the ill-fated *Waesland* being struck twice amidships. She had 114 passengers and 89 of a crew, but all were saved with the exception of a man and a young girl. This boat has been in commission thirty-five years, and will be well remembered by the Elders, many of whom have shared her accommodations in the trip from Philadelphia to Liverpool.

MR. C. CROWTHER, one of the leading American export merchants of Japan, visited Salt Lake about three weeks ago on business bent. While there he delivered a lecture in the Assembly Hall, his subject being "Things Japanese." Speaking of the mission of Apostle Grant to that land, Mr. Crowther said that Mr. Grant had by his kindly manner ingratiated himself into the good will of the merchants of Yokohama, who have formed a high opinion of him. Those who oppose him are, he says, only a few narrow-minded men who oppose any religion but their own, and who are not taken seriously by the substantial class of citizens there. The government of Japan has treated Mr. Grant with marked courtesy, and any report tending to imply that he is not meeting with success, should be discouraged.

THE *Deseret News* wisely remarks: We advise the Elders in their missionary work to pay no attention to the raking up of old slanders, the republication of pretended quotations from past discourses, the purported words and acts of men long since dead, and all the rest of the diversions by which modern sectarian ministers attempt to throw dust in the eyes of the people and mud in the faces of our missionaries. There are differences enough between the tenets of our faith and the theories of modern Christendom on which to dispute, if that is desired, without raking up questions that have no bearing upon the issues now before the world. If the principles we proclaim are untrue, let them be so demonstrated by the Scriptures which all the sects in Christendom declare to be their guide. We are willing to abide the consequences. What this, that or the other man has said or done is not the question. Is the Gospel proclaimed by the Latter-day Saints true or false, taking the Bible as the standard? That is a question worthy the attention of all religious people. Let the preachers meet it fairly, or cease to fight against that which they will not obey themselves and are angered to see others accept.

CONFERENCE NOTICE.—The Sheffield Conference of the Church of Jesus Christ of Latter-day Saints, will be held in Sheffield on Sunday, March 23, 1902, the morning and afternoon meetings taking place in the Victoria Rooms, 83 William Street, at 10:30 and 2:30 respectively, and the evening meeting at the Vestry Hall, Cemetery Road, at 6:30. A general invitation is extended.

GOD hides nothing from him who holds nothing from God.

ABSTRACT OF CORRESPONDENCE.

We condole with President Harry W. Matthews of the Bristol Conference, who writes as follows under date of the 8th inst: I received the sad news from home to-day that my brother, Brigham Y. Matthews, passed away on February 22nd at Taylorsville, after ten days' severe illness. He was 21 years of age, always paid his tithing, never knew the taste of intoxicants, tea, coffee or tobacco, was a counselor in the M. I. A., taught the theological class in Sunday school, and until ordained an Elder two months ago, was president of his Deacons' Quorum. He was a bright student at the State University and would have graduated in June next.

SUCCESSFUL THOUGH OPPOSED.

Elder Thomas J. Howells of the Sheffield Conference writes: On Monday, the 10th inst., the Saints and Elders of the Whittington Moor district gave a public "tea" and sociable, which has proved in every way a grand success. Since President Caleb D. Brinton, some two months ago, sent Elder William A. Childs and myself to open this district, we have had to meet with much opposition, but as is usually the case, where the opposition is great there is also an undercurrent of inquiry. We have many friends, and hope by the aid of the Lord to do some good in the small towns in the vicinity of Chesterfield. Prospects at present are very good.

BAPTISMS IN BRADFORD.

Writing from Bradford under date of March 4, 1902, Elder Roscoe E. Grover, clerk of the Leeds Conference, says: We have just experienced another ample realization that the Spirit of the Lord is working a propitious change in the minds of the honest in heart in this part of His vineyard. The 1st inst. we held a second baptism for the year, and some sixteen honest seekers after truth were added to the Church, there also being present to witness the sacred ordination over one hundred and fifty persons, among them numerous friends and investigators, many of whom were deeply impressed, especially so at the confirmation meeting following, at which our meeting room was overcrowded. We are being greatly blessed in our labors, as evidenced from the above. A renewed spirit of investigation seems to be everywhere prevalent, and conditions with us are most favorable.

LECTURE ON "MORMONISM."

The following is submitted by President William J. Facer and Elder Franklin C. Moyle of the Liverpool Conference: Lecture, "Mormonism Exposed," by Joseph Eckersley, Esq., of Utah, U.S.A. Eleven years residence with the Mormons. To commence at 7:30 p.m., Saturday, March 8, 1902. Hon. Arthur Shepherd, chairman of the evening. Questions invited at the close. In front of the Y. M. C. A. Assembly rooms of Darwen, was bulletined the above announcement. Notwithstanding the unpropitious weather, about seventy people gathered to hear something about "Mormonism." If any came with a desire to again hear the old scandals recited in lurid colors they must surely have been disappointed. Those who came desirous of learning something authentic of those interestingly strange people called "Mormons," heard something highly instructive, and had no regrets to offer in coming out. The history of the Church was recited from the birth of the Prophet Joseph

down to the present time, in the speaker's interesting style. At the close of the lecture some humor was injected into the evening's pleasure by many questions innoxiously propounded from all parts of the audience, all of which were answered with precision. A hearty vote of thanks was extended the lecturer. Perfect order and a good spirit prevailed throughout, and all present left with feelings of satisfaction.

INFANT SALVATION.

THE principal subject discussed by the Ministerial association in this city on Monday was "Infant Salvation." That there should be any diversity of opinion as to the fate of the little ones who die in their early childhood, is due to the notions and creeds of theologians, who have not been authorized or inspired of God to declare His will or expound His word. The most awful doctrine that has been taught in this connection, is expressed in the sentence enunciated by extreme predestinarian preachers: "There are children in hell only a span long."

The dogma of infant damnation seems to be rather of diabolical than heavenly origin. It has found encouragement in two doctrines, that have been held in Christendom by some of its most prominent divines. The first is that "original guilt," that is the sin of our first parents, descended to all their posterity; that "this infection of nature doth remain," and "therefore, in every person born into this world it deserveth God's wrath and damnation." This is the language of the ninth article of religion of the Episcopal church. But it also avers that "there is no condemnation for them that believe and are baptized." Little children too young to "believe," when represented by their "godfathers and godmothers" are "christened" by the use of water, in a form which is viewed as baptism, and if they die in their childhood's years they are considered as "saved." But unbaptized infants are counted, even in the present day by some orthodox ministers, among the lost. And all mankind outside of Christendom are also doomed to everlasting woe, according to existing creeds. Faith in Jesus Christ being postulated as essential to salvation, and this world being named as the only "state of probation," all who do not believe are irretrievably condemned. This includes infants as well as adults.

The other is, that before the foundations of the world God foreordained and predestinated a certain number, which cannot be lessened or increased, to everlasting salvation through Jesus Christ, and that without regard to any acts of their own. All the rest of mankind, and this includes all the heathen without exception, He pleased to ordain unto eternal wrath and endless misery, for the good pleasure of His sovereign power and everlasting justice. Those who are saved are called "the elect." Among them it is declared are "elect infants." That pre-supposes there are some infants who are non-elect. And this has been the view entertained by the foremost expounders of that creed.

Latterly the horror of this doctrine has impressed the minds of rational people to the extent that a revision of fundamental doctrine has been called for, and even the predestinarians endeavor to explain that all children who die in their early years are among the elect infants. This appears to be the

conclusion arrived at by the ministers who met with the association on Monday. We congratulate them on this advanced step in Christian theology.

But it would be pleasing to learn how this doctrine can be made to harmonize with that of baptismal regeneration, and of the essentiality of faith in Christ as a condition of salvation, and of the condemnation of all the heathen because they do not believe in Christ, especially in view of the dogma that after death there can be no repentance or salvation for any who die in unbelief. The abandonment of the repellant dogma of "infant damnation" removes a brick from the sectarian wall that weakens and may bring down the whole decaying structure.

Christ's doctrine as to little children, declared when He was on earth, is that "of such is the kingdom of heaven." He blessed them, not baptized them. Baptism comes after faith and repentance in His system of religion. Until a child is old enough to believe and repent, baptism is not required, for it is an ordinance for the remission of sins, and sin is not counted against any one who does not know enough to commit it with intent. "Where there is no law there is no transgression."

In the establishment of His Church in the last days, the Lord revealed His doctrine as to little children, requiring them to be blessed by the Elders before the Church, and declaring:

"But, behold I say unto you, that little children are redeemed from the foundation of the world through mine Only Begotten.

"Wherefore they cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me."—Doc. and Cov. pp. 128, 147.

This truth was revealed as long ago as September, 1830, and has been preached extensively by the Elders, which has certainly had a marked effect upon religious thought, and aided in bringing about a more liberal sentiment and a more rational understanding of Divine purposes. It is so with other principles revealed in these latter days, and they will eventually accomplish the work of dispelling spiritual darkness, for they have come from Him who is the light and the life.

Every child that dies before reaching the age of accountability, which differs according to individual capacity, is among the redeemed no matter whether of Christian or of Pagan parents. Every soul of Adam's race will have an opportunity, either in the body or out of the body, to learn the way of salvation. God is not an avenging monster nor an implacable sovereign. He is love, mercy and justice embodied. He is our Father as well as our God, and His loving kindness endures forever. "Infant damnation" emanated from beneath; and it is marvelous that it could ever be entertained by sane persons, or by anyone who believes in the glorious attributes of the Divine Father and the loving Son, our Redeemer.—*Deseret News.*

Happiness is normal; unhappiness is abnormal. God meant for us to be happy; it is our own fault if we are otherwise. Circumstances and condition may control our bodies, to a certain extent, in that we may be constrained to be at a certain place and do a certain work for a certain number of hours each day; but no circumstances or conditions, no man or woman, should control our minds.

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges.*)

THE San Pedro road from Los Angeles will enter Salt Lake from the south.

OVER eight thousand children are enrolled in the Salt Lake Stake Sunday schools.

A NUMBER of residents of Sanpete are preparing to move to Oregon and Canada in the spring.

DAVIS COUNTY is being invaded by oil men, who argue that where gas is, there also must be a superabundance of oil.

AUGUST BLUMENTHAL, a respected resident of Provo, met death the 19th ult. by coming in contact with a live electric wire.

BILLS have been reported in Congress favorable to the admission to statehood of the territories of New Mexico, Arizona and Oklahoma.

LOUIS BERNHARDT ADAMS, one of Ogden's best citizens, passed away the 23rd ult., as a result of the shock following amputation of an injured foot.

DANIEL ALEXANDER, an old resident of Salt Lake, met a tragic death the 23rd ult. He was in the act of cleaning an old revolver when it discharged, sending a bullet through his head.

AN effort is being made to impeach Mayor Glasmann of Ogden on the grounds of his having been convicted of a technical violation of the state health laws. If successful the mayor will lose his official head.

WHAT was formerly known as the Fourth ward branch, Salt Lake, has been organized into a new ward, the Thirtieth, with Heber S. Cutler as Bishop, and Charles Cottrell, Jr., and John De Grey Dixon as his counselors.

A DELEGATION of Utah ladies, in attendance on the Woman Suffrage convention at Washington, D. C., were introduced to President Roosevelt during their stay there, Senator Kearns doing them the distinguished honor.

JOSEPH ERNEST YOUNG, son of John W. and Clara Jones Young of Salt Lake, died at Jolo, Philippine Islands, December 10, 1901, while serving as a member of the Seventeenth United States infantry. He was 33 years of age.

ANOTHER Utah pioneer has gone to a well-earned rest, Mrs. Laura A. Larsen, who crossed the plains in one of the first handcart companies, having passed away at her home in Salt Lake City, February 18th. She was 74 years of age.

A SENSATIONAL turn in the case of Pedro Paguini alias L. E. King, now in the Utah State prison awaiting execution for murder, promises to fully exonerate the prisoner, an ex-Colorado convict having made affidavit that King is innocent. The matter will be thoroughly sifted.

GEORGE TRIPLIT, the oldest member of the Salt Lake Tabernacle choir, died at his home in Salt Lake City on Sunday, February 23, 1902. Deceased had sat in his place in the tenor row of that famous body of singers for thirty-three years, seldom missing a Sunday in all that period of time. He was born at Devonport, Devonshire, England, October 15, 1816, and went to Utah in 1868.

THE gymnasium hall of the Brigham Young Academy at Provo, was dedicated with impressive ceremony on Monday, the 17th ult. A statement of receipts and disbursements showed some handsome contributions, Jesse Knight having given $15,000, David Evans $5,000, and Senator Kearns and David Keith $1,000 each. The First Presidency and several of the Apostles were present and made addresses.

Deseret News: It may seem strange to Salt Lake people that a resident of Great Britain should send all the way to Utah for a phaeton. This, however, is just what has recently happened. One of Salt Lake's citizens, Mr. William Preston, some time ago received a request from a friend residing in Sunderland, England, for descriptive matter relative to certain carriages, etc. The matter was referred to the Consolidated Implement company,

one of the predecessors of the new Consolidated W. & M. company, which institution has just received an order from the English gentleman for a vehicle accompanied by a draft for £120. Manager Odell naturally filled the order with a good deal of satisfaction.

THANKFULNESS.

We thank Thee, Lord, for life and health,
For what would it avail
If we had all this world's wealth,
And life and health should fail?

We thank Thee with a grateful heart
That we are sane of mind,
For what of bliss could life impart
With reason left behind?

We thank Thee for our daily food,
And clothing nice to wear,
And water that is pure and good,
And sweet, refreshing air.

We thank Thee that our ears can hear,
And that we are not blind,
For, shorn of these, but little cheer
Could we expect to find.

We thank Thee that we do not steal,
Or curse, or cheat, or lie;
Did this our baser part reveal
Our moral force would die.

We thank Thee, Lord, for sending us
To earth, through parents pure,
Who teach us things of righteousness
To make our faith secure.

We thank Thee that we were not born
In some wild, pagan land,
Where Thy blest name the people scorn
And rule with tyrant hand.

We thank Thee for the snows that fall
On yonder mountains high,
And for Thy bounties great and small,
That all our wants supply.

But greatest of Thy blessings, Lord,
And those we most adore,
Are truth and light to earth restored,
To bless for evermore.

J. C. in the *Provo Enquirer*.

DIED.

WALLIS.—At Paris, Idaho, at 5:30 a.m. February 16, 1902, of membraneous croup, Lily-Bell, beloved daughter of James H. and Elizabeth Todd Wallis; born March 12, 1900. Funeral was held at the residence on Monday, February 17, 1902, at which President William Budge delivered a comforting discourse.

Born to the same parents, at 11:50 p.m. on the same day as the funeral of their beloved child, a beautiful daughter, eleven-and a-half pounds, making the thirteenth child born to them.

SUTCLIFFE.—At Blackrod, March 8, 1902, John Donald, infant son of John F. and Theresa Sutcliffe; born July 27, 1900. May the Lord comfort their hearts in this their hour of trial.

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